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The teachings of Christ, as we have intimated, are a philosophy as well as a declaration; a truth as well as an authoritative precept, and, in all moral questions which are of a nature to imply and require moral action, are an obligation not less than a command. Accordingly, viewing the subject in the light of sound reason, and making the supposition that I am a follower of Christ as I ought to be; and then supposing that my neighbor strikes me or otherwise injures me without cause, it may justly and truly be said, that this injurious treatment is and can be explainable only on the ground, that the wrong-doer is on a lower plane, is ignorant, is acting under misapprehension, is debased by passion, and is comparatively brutish.

Here, then, comes the question, what does the philosophy or truth of things require in this case? The natural man, or the man without Christ, or the Christ-principle in his soul, is essentially on the same plane with his evil assailant in this state of things, and therefore may be expected to return blow for blow, an eye for an eye, tooth for tooth. He fights out the contest between himself and his antagonist on the same line. But the renewed and holy man, the man who may be termed the Christ-man, looks upon his rude and cruel assailant with emotions of pity. And he not only has a command for it, but a reason for it. He feels that it is right and just, as well as a matter of dogmatical precept, that he should be patient with such an adversary; that he should give him explanations calculated to enlighten his ignorance; that he should show him acts of kindness likely to allay his ill feelings, and that always and especially he should remember, that, in all the wrong which the assailant does, and to the full extent of his wrong-doing, he is sowing sorrow for himself, and cannot by any possibility escape the penalty which divine wisdom attaches to his situation. On philosophical principles, therefore, if we are the followers of Christ, as we profess to be, and are thereby placed on a higher plane of thought and of essential being, it is right, and an obligation also, that we should be governed by this difference in facts and relations. It is both a right and a duty to forgive our enemies, to love them, and do them good. It was not a superficial sentimentalism, but a divine and eternal philosophy, which led Jesus to utter these unequalled precepts.

And the course which he prescribes, namely, of forgiveness and love to our enemies, is not only in accordance with justice, but the only successful and triumphant one. History is full of instances of the mighty power of forgiving forbearance and love. History has no record, on the old Mosaic principle of life for life and blow for blow, of a true and permanent victory, because such a victory implies and requires not only the subjection of the antagonistic force, but the acquiescence and harmony of the affections. Bind a man in chains by the supremacy of physical power, and you control only his body, but come short of the higher and greater result, which is found in the control of his heart.

But some persons will perhaps say, speaking for themselves at least, we are not Christians. Not to be a Christian is to reject Christ. To reject Christ is to reject the principles of Christ, and to adopt and practice the opposite

principles. Of course no other result than this can reasonably be expected. It is the natural business of those who are not the followers of Christ, to fight. But let us be consistent. We are Christians, or we are not. In accepting the name of Christians, let us accept the principles and practice implied in it. In being Christians both individually and collectively, or at least, professing to be so, let us follow Christ's commands, not merely because they are commands, although that is enough; but because the commands are right in principle, and because it is in the application of them, and in that way only, that we can be sure of success in the great contest with evil.

How MUCH IT COSTS FOR FORTIFICATIONS.—We see that the Engineer Department at Washington estimates that the State of Maine will need on its defenses this year the following sums: — “At Fort Knox \$25,000, Fort Popham \$50,000, Fort Clary, Portsmouth harbor, \$75,000; improvements of Saco River \$75,000, Kennebec River \$30,000,” a total of \$255,000. Here is an annual outlay of more than a quarter of a million dollars for the defense of a single state, besides the men, equipments and munitions of war requisite to keep them in a condition for effective service; in all a probable expense of not less than half a million.

Now, why all this waste? For the last half century and more, there has been no invasion of Maine, or danger of invasion; nor is there likely to be for ages to come. Nobody dreams of there being just now any occasion for so enormous an outlay; and what can make it necessary hereafter? If ever necessary, what is to create such necessity? Little, if anything but that war-system which taxes all Christendom so enormously for its support, and yet *provokes ten wars where it prevents one*. Maine feels no need of any such warlike preparations for defense against her neighboring states of New Hampshire and Massachusetts; and but for the custom of war and its manifold accompaniments, we might and would in time come to have as little need of guarding ourselves by such means against other nations. The necessity, so far as there is any, has arisen from their wrong usages from time immemorial; and just as fast as a Christianized public opinion shall change these usages, will such warlike preparations gradually cease from every Christian land.

THE SOLDIER AND THE LORD'S PRAYER.—Let us, said the celebrated Erasmus, more than three centuries ago, let us imagine we hear a soldier among these *fighting* Christians saying the Lord's Prayer just before battle. OUR FATHER! says he. Oh, hardened wretch! can you call God Father, when you are just going to cut your brother's throat?—*Hallowed be thy name*. How can the name of God be more impiously *unhallowed* than by mutual bloody murder among his sons?—*Thy kingdom come*. Do you pray for the coming of *his* kingdom, while you are endeavoring to establish an earthly despotism by spilling the blood of God's sons and subjects?—*Thy will be done on earth as it is in heaven*. His will in heaven is for PEACE; but you are